TO THE

CHURCH

OF

ROME

Apocalyps.

Εἶπεν ἄγγελος ἐκ πολλῶν, μακρόθεν ἀγγε-
πηρῶν τὰ ἔθνη ἐπιπ. Πεπτωκε πεπτωκε
καὶ βαβυλὼν ἡ μεγάλη ἐκείνη.

First Printed in *Anno Domi.* 1588.
And sundry times since.

TO THE

Good Reader

This Booke Intituled

ROM:

TO THE CHURCH OF ROME.

MANY and sundry voices have been heard out of the Wilderness in these latter dayes, whereunto had we given good and diligent eare, we had perhaps discerned the time of our visitation: nevertheless, he that writeth, reioyceth, the Kingdom of God is at hand.

WHat neighbour or friend is he, who seeing his next or beloved in danger, doth not cry, take heed? and though such one may be found, yet cannot we hold our peace: Generations finfull and adulterous, why should we starve or flinch, to speake amongst yee? your number? and hath it not been alwayes the complaint of the holy Ghost, in the dayes of the Prophets, Apostles, and to this houre? *Lord who hath believed our report? and to whom is the arme revealed?* your nourish? whose power is breasted upon the counsell of? nay, we are not only ready to give up our bodies, but our soules to be sacrificed, as the bloud of the cause pleaded before yee this day: or should our soules be ashamed of her preparations, because your fathers, like as a mighty wind, have smitten your eare, and bloweth not upon yee? [illegible] yee know great things to day, and not be moved, like swine, and poore, and blind, and deafe to the good, the hath authority to give joy to the [illegible] and life unto the dead? Amongst whom [illegible]

[illegible] fifteen, and past rising up againe: thou, that
liuedst carelesse, like a Queen in pleasure, and glo-
riedst thy selfe, saying in thy heart, I am alone, and be-
sides me is no other, I may not be widow, or desa-
late for ever, and like a foole, hast not considered,
th' older thou art, the nigher to thy grave. But thou
sayest, tush, am I not great? Where dwelleth then
the power that may doe all these things? Where-
fore thus saith the truth, although thou be now so
high, as that the word foretspoken is fulfilled in
thee, *And who is like unto the beast? or who may war*
with him? behold the day hasteth, and is at hand,
wherein thy shalt be made so little, that thy name
and remnant shall not be found upon the earth;
and all thy many hornes, and multitude of Witches,
(whose arme and counsell have been thy help and
treasure from thy youth,) shall fall and perish, as fire
consumeth straw, and not be able to deliver thee any
more; for thy dayes are numbred, and yet two
moneths, two Weekes, two dayes and a halfe, and
the number six hundred forty six shall be full filled:
[illegible] that liveth to see that day, and behold
more [illegible] that shall see it.

And *Tyre* and *Sydon*, with all thy Cedars, though
now they suffer in wealth, in pride, and pleasure,
shall then be comfortlesse, and wring their hands,
for [illegible] their Lord is dead. And thy death shall
be the life of *Israel*: but his light may not long indure
(saith the Prophet.) And then, and in those
dayes shall be fulfilled the great mystery of God,
prophecied by the mighty Angell, who set his right
foot on the Sea, and left upon the Land, and lifting
up his strongest arme to Heaven, swore by him that
liveth for ever and ever, *That there shall be time no more.*
He that blasphemeth, let him blaspheme still, and
he that liveth at ease, take his pleasure still, never-
theless the speciall day is at the doore, so give us

very one according to his wayes. And yet thou O Sion, I am his house, his sanctuary, and place of his dwelling: wherefore (Diseoursers) a wonder shall be wrought in your eye to day, all the gates of his City shall be laid open before yee, and none of yee shall enter into it.

All are wise, and every one shall give account according as that he hath received: I aske then, and have not all received? yes verily, the voice of God is written up, and placed in the eyes or hearts of all, as it is written, *Their sound is gone forth over all the earth, and their words unto the worlds end.* But all have not obeyed, as testifieth the Prophet: and therefore the Kingdome of Heaven is likened to a *Field* containing Corne and Weedes: to a *Net*, enclosing fish of all sorts, good and bad: to a *Wedding*, whereunto all were bidden, those that refused, those that were prepared, and those that came, and were not appareled: to *Servants*, good, diligent, faithfull, and slow, and unprofitable: to *Virgins*, some wise, whose lamps did watch while they slept, some foolish, whose lamps did sleep with them: to a *house*, of *great and large recess*, garnished with vessells of gold and silver, of wood and clay, then and in that day to be employed to their use of honour and dishonour, when he shall come in glory, to judge and reward the world, to separate the stranger from the child, the goat from the sheep, the sinner from the just: and this is the Kingdome whereof it is written, *Many are called.*

Lords of *Sodome*, may it then please your dead and dry eyes to consider, that in this great company of hearers, two speciall differing companies are commended unto yee: the one, that hearing the word, cherisheth and doth it: the other, that hearing the word, neglecteth, and doth not: called in Scripture, *Haters, loved, forsaken, cast out, children of strife, wells of waters and such like*: compared to a *Man*, who built a

house, and laid no foundation, and when the day of reckoning, the day of tempest came, the building fell, and the fall thereof was great, and lamentable for ever. But they that hearing the Commandements of God, obserue and do them, are called in Scripture, *beloued, free, chosen, beautifull, children of promise, vessells of mercy, Israel, Jacob, his people, his heritage, a holy Nation, a holy City, a kingly & holy Priest-hood, his house, his Temple, his Tabernacle, Saints, Sion, Hierusalem from above, the piller and vpholder of truth, his vine, his Church, his Body, his Spouse*, and such like: compared to a *Builder*, that digged deep, and laid his foundation on the Rock, whose work endured the day to come, and gave glory to the worker: to a *Graine of Mustard-seede*, whose great increase for his little body, is marvellous compared with other hearbs: to *Leauen*, which seasoneth the whole wherein it is hid; to a *Pearle of price*, for which the Jeweller adventureth by Sea, by Land, by fire, by water to attaine; to a *Field* wherein lyeth hidden a treasure of such quality, that the possessor selleth all he hath, to make a purchase thereof: to a *Seede*, prospering from Blade to stalk, from stalk to head, the Lord of the ground neither sleeping nor waking knowing how: And this is the generation of them that feare him, the portion and Kingdome whereof it is written, *But few are chosen*. And of this company and no other, speaketh the Scripture, which saith: *Where two or three be gathered together in my name, there am I in the midst of them*. And againe: *And behold I am with you from day to day, even to the worlds end*. And againe, *Feare not little flocke, for it hath pleased your Father to give you a Kingdome*. And againe, *And I will intreate the Father, and he shall give you another Comforter, who shall remaine with you for ever*. And againe, *But when the Spirit of truth is come, he shall leade you into all truth*. And this is the

City

City and house Spirituall, built upon the head of the corner, which through the strength and glory of the foundation, remaineth and liveth for ever, as it is written, *And upon this Rock will I build my Church, and the gates of hell shall not prevaile against her.* And this is the Church and Sanctuary of God, the house of life and glory everlasting, disdained and trodden under foot of worldly builders, prepared notwithstanding from above, and appointed to serve for the Tabernacle and place of his dwelling: for he that is highest, dwelleth not in Temples made with hands, as testifieth the Prophet. *Heaven is my seat, and earth is my foot-stole, what place of rest will you build unto me* (saith the Lord) *O house of Israel?* These things had yee understood, then had yee been wise and learned Scribes, and like unto the householder, which bringeth forth of his store and provision, as time and occasion serveth, old and new.

And this is she which erreth not, differeth not, for all her Children are endued with a tongue and letter of truth: all are prepared with one and selfe same water: all are purged by one and selfe same: all are Servants to one and selfe same Lord, saved by the sweet and accepted Sacrifice of his owne body: hath sanctified, and made them of sinners, Sons of God, as it is written: *He that sanctifieth, and they which are sanctified, are all of one.*

And this is shee which prepareth her selfe for the Wedding, arrayed in a white and righteous garment, which her Lord the Bride-groome clothed her with. Lamp watching night and day, waiteth and attendeth his comming, whose modest countenance, whose chast and comely steps walk in our streets, and the world regardeth not: for her name is hidden, which is the heart, lies in the shrine, and the light of her beauty is in the spirit within, not in the letter without, whose praise is not of men, but of God.

crowne, that he reserved wholly to see thy unhappy day, and having nothing greater to shew his love, invested with thee his Kingdomes, and glory thereof, placed thee in his old and ancient Throne, where onte his name was honoured, and gave into thy hand his great power, and chiefest of his strength. Wonders, Lyes, Murder, and bad dreames are not here to seeke, for it was appointed, the third borne among the Sons of men, should be subdued unto thee. And it pleased the Lamb to give thee leave among the rest, to bid battell to the seed and remainder of his handmaid, and to give up their blood to the pleasure of thy Swords; during the thousand two hundred and sixty, the dayes of relegation: but when those two and forty moneths shall be expir'd, thou shalt lay downe thy proud waves, and he that is highest, shall set thee alive in judgement, and the earth shall accuse thee of deceit, the Heavens of blasphemy, and thou shalt be divided, and cut out in peeces, for thou hast troubled the meek, and hine that panted peace, hast loved lyers, destroyed the true and fruitfull branch, and overthrowne the walls of such as mourned, and did thee no harme. And in that day, thy Crownes shall be turn'd to baldnesse, thy fillet to rednesse, thy sweet and pleasing notes to howling, thy lights to darknesse, and the blood of his servants shall be weigh before thee, and value from thee, and thy parts shall burne untill thou pay the price thereof. And that judgement may even now begin to take hold of thy bones, it shall be shewed thee this day, what manner of men they are, which heare, and doe the Commandements of God, their breadth, their length, their height, their depth, their name and their countenance, shall be laid before thee, and then thy Prophets and Children, shall live, and wonder, and die.

All are learned, all have knowledge, and the cove-

nant

sting of death was written in our hearts, when we were meerly sensless, lodged and sleeping in the tombs of *Adam*, wrapt up in our sins, and transgressions; like as the Spider in his cole the silly Flie against the day of slaughter. But he that is highest, pitying the world which he loved so, in the riches of his benignity, devised a way, to set free again the work of his hand, which law through sin had imbondaged to death, and made a testament of life and peace, in the blood and mediation of his Son, the price and redemption of that which was lost, and wrote inheritors of his merciful Covenant, all and as many as believed in the Mediator thereof. And unto *Adam*, his last Child, gave it he, saying; *The seede of the woman shall bruise the Serpents head*, and all the Children of Promise, laying hold thereon, imbracing the seed which by the death of death, delivered the sinners: And unto *Abraham* his Servant renewed he his Covenant; Cast out *Agar* with her Sonne (quoth he) for that which is borne after flesh is bond, and shall not inherite with the free. And remembring his mercy, promised in his time to raise *Sara*, and to raise unto him a seed, which should be the joy of many Nations: and *Abraham* believed, and got a great and honourable name above all his Brethren, namely, to be the Father of all those many Nations, that were to inherite the Covenant and Testament of promise. And by the hand of *Moses* his faithfull, calling Israel unto him in the Wildernesse, before the fearfull Mount, gave unto them the Covenant of captivity base for all, written down by the hand of his Angell, in two Tables of stone, commanding it so to be set up in the eye of Israel, that they might see and read their wickednesse and transgressions, which had subdued them to death, and calling to mind his Testament of mercy, wherein from beginning his seede should be righted, preserved by the faithe *Abels*, to calle them

up

a Prophet from among their Brethren, like unto him, and every soule that would inherite his favour and Covenant of promise, should hearc him. And Moses calling Israel together, testified unto them that day, heaven and earth bearing witnesse, he had set life and death, curse and blessing, to wit, the Covenants of works and faith, of Law and grace before them. But Israels heart was far, and understood not all these things, and seeking the inheritance by the Law of works, which had concluded them being yet inthrone under curse and reprooфe, fell out, and left the way which led to the blessing and land of the Fathers covenanted by promise; but by David his Boy, whom his heart approved calleth them back againe, (*διὸ πάλιν τινὰ ὁρίζει* (saith hee) *ἡμέραν ἐν Δαυὶδ λέγων τοσοῦτον μετὰ χρόνον*) giving them to understand the table of Sion, whereon they thought to save themselves; justified to their face, all their doings were abominable, as it is written: *The Lord looked downe from heaven upon the Sons of men, to see if there were any that understood and sought after God, but behold, they are all gone astray, all are become abominable, there is not one that doth good, no not one: There is not a godly one to be found on earth: no a righteous amongst the sons of men, all lie in wait for blood, and every man hunteth his neighbour as with a net: he that is best is but a bryer, and he that is most righteous as a thorne.* And ever and anon remembring his mercy, testified by the same David, that if they would inquire the Land and Inheritance promised the Fathers, they should not offer him his beasts of his birds to eate, but mollifie their hearts, and heare his voyce that day, that then it should come to passe, they should enter into his rest, and *Canaan* withall, into the which their Fathers could not for their unbeliefe. All the Prophets bearing witnesse thereunto, that looke how high the heavens were distant from the earth, so far [illegible] were

were his offerings differing from theirs: for all their wayes and thoughts were ſported like to the wayes of a Tyger, tranſgreſſors of his fiery Covenant, while he ſtrake with their Fathers in *Horeb*, as it is written, *And the teſtament which I gave them they kept not, and my ſoule deſpiſed them* (ſaith the Lord). And ſtill and evermore remembring his mercy, commended unto them the day to come, wherein he would ſtrike a new and an everlaſting Commandement with the houſe of *Iſrael*, not like to that he covenanted in the Wilderneſſe, which neither they nor their Fathers were able to beare; but his new Covenant ſhould be a Covenant of mercy and love, and no man ſhould be able t'attaine it, by rending his Garment, by Rams, or ſtreams of Oyle, but by rending his heart, by hearing and beleeving the redemption which ſhould be ſet in Sion: for he had ſaid, and would not repent for ever, *The juſt ſhall live by faith*. But *Iſrael* was hard, and evermore in heart turned back into the Wilderneſſe, chuſing rather to be the Sons of *Agar*, inhabitants of *Sina*, which ingendereth to death, then children of promiſe, Citizens of *Jeruſalem* from above, which begetteth to life: refuſed his Law and Teſtament of grace, ſo often covenanted and commended unto them: which he notwithſtanding in fulneſſe of time performed unto *Jacob*, ſending downe out of his boſome the Mediator thereof apparrelled in blood, mounted on his little hill in his city of peace, with promiſe, that every ſinner ſhould be delivered from ſhame, that putteth truſt in him. And when the time came, was found walking in the ſtreets of *Jeruſalem*, his ſteps beautifull, as are the ſteps of God: the Hoſts and Angells of heaven aſcending and deſcending at his commandement; and it was fulfilled which was ſpoken, *In Jury is God known, great is his name in Iſrael*: and opening his mouth caught them, and marvellous gracious and true were the words which proceeded from him, told them their

their Fathers were wonderfully indeed fed and cloathed in the Wildernesse, and yet were dead, because they were not fed nor cloathed with him, who feedeth and arayeth to life everlasting; and the food and rayment which he gave, was his blood, and they that are fed and apparrelled therewith, are those that beleeve in him; commanded them not to work as did their Fathers in the Wildernesse, but as did *Abraham*, whose Children they pretended to be and were not, for he beleeved in him, being yet but promised, whom they refused, now performed, and witnessed plainly in their eares that day, there were no other works but these alone, that led from the land of th'oppressor to the Land of promise, saying, *This is to doe the work and commandement of God, to beleeve in him whom God hath sent.* Which thing your Fathers the Pharisees denying to doe, evermore seeking (after their hard and brazen progenitors) to establish a righteousnesse and justice of their owne, to work the works and Commandements of God, according to their way and meaning, by doing, refusing the justice appointed by God, to work his works and Commandements according to his way & meaning, by beleeving; rushed against the square, approved, precious stone which was set up in Sion, and were bruised and broken to death everlasting.

And doest thou know (*Balaam*) what it is *to beleeve in him whom God hath sent?* We speak the things we know, and tell the what we have seen and learned. That which is borne from below is flesh subdued unto sin, imbondaged to death, and cannot see the inheritance and Kingdome of God; wherefore it was requisite a new birth to be established, subduing the flesh unto the spirit, delivering from the power of sin, and breaking the chaines of death. Without the which, vaine and impossible is the Commandements *to beleeve in him whom God hath sent*; as it is written, *Unlesse a man be begotten by water and by the holy*

Ghost,

Ghoſt, he cannot enter into the Kingdome of God.

So many Bastards heape on another, at your confeſſion held at *Trent*, againſt God, and his anointed, and knew not what it is to be borne of water and of the holy Ghoſt? have ye indeed ſo planed the creatures of God, wrought in them a beliefe, ye are ſucceſſors and diſpenſers in heavenly things, and underſtand not earthly?

There was a man ſent from God, his name was *Iohn*, your Fathers ran out in troops to ſee him, a ſtrange and ſour fellow, was not lodg'd like a Prince, nor cloathed like a Courtier, neither wine nor ſtrong drinke he, no other drinke but teares, and in his mouth never entered bread.

Murderers, how chanceth it, that hanging up his dead body in your Courts and Caves, drawing it through your ſtreets once a yeare at the leaſt, denying to the naturall courteſie of buriall, you have not conſidered that he was appointed from heaven, the Miniſter of the Baptiſme of water? as of himſelfe he teſtifieth in a place, ſaying: *He that ſent me to baptize with water ſaid unto me, on whom thou ſeeſt the Spirit deſcend and tarry on him, that baptizeth with the holy Ghoſt.* Doe yee know wherefore his Lord gave him that honourable teſtimony? namely, that he was more then a Prophet, and that among all the ſons of women, there was none to be found his greater? becauſe, who ſo is not prepared by him, which was appointed the Miniſter of the baptiſme of water, ſhall never be purged by his Lord which comes after, who baptiſeth with fire and with the holy Ghoſt: for this was the Angell appointed to goe before the face of the great Deſtroyer, and teach the Children that ſat in Priſon in darkneſſe, and ſhadow of death, that if they would be Sons of the Fathers, *Abraham, Iſaac,* and *Iacob*, they ſhould prepare their hearts by water, as did the Patriarks *Abraham, Iſaac,* and *Iacob*. And

whoſo-

there fore his Lord in parable calleth him the Marriage-garment, why? because who so forsaketh not with him, shall never rejoyce with the Bridegroome, shall never see the birth of the holy Ghost, *the faith which believeth in him which God hath sent.*

The poor woman which entred into the house of Simon the Phariſee, where her Lord was at meat, and falling downe washed & kissed his feet, how commeth it to passe, (ye wise) that nayling up her dead body in your Groves and Temples to the view, ye have not considered her teares and her love, preaching and crying for many hundred years, the birth of water of the holy Ghost? but yee say, when *Elias* commeth he shall reforme all? Murderers, and doe ye indeed lie in wait for another *Elias*? behold the first came, and had not his God delivered him from your hands by wonders, sending downe his Chariot and Horsemen of fire, ye had slaine him with the rest of his Prophets, for ye sought his life also: and the second came, a righteous and holy man, and behold, as innocents as ye yeeld to be, his righteous blood shall be found in your Courts, and his holy head in one of your vaſſalls: and doe ye yet more attend a third *Elias*, like to your stiffe reprooved brethren, which waite still looking in your Synods to day, gaping the comming of a second Messias? wherefore doth faith the wrath, there shall no *Elias* come: and he that should have entered the dwelling the fore and raysure of the first *Elias*, how teare and swolne were his eyes with teares, how dry his lips with sighs, and doth not weep and waile with him, if seven thousand Mourners should rise from the dead, they cannot make her cause to sorrow. This was the voyce, who in the eares of his flocke, called upon Israel from out of the wilderness, crying that if they would be found children of God, they should not look for their owne prerogatives, boasting their pedegree, lineall from the loins

Isaac, of Abraham; but should take up the true and perfect sorrow for their sin, and an unspeakable desire to be reconciled to God, as did his servant Moses, that then the God of Abraham would come to the Children, as he did unto the Fathers, write his Law in their hearts, cover their offences, and be attributed a God, and a Father, and they to him sons and daughters: and every one which was to receive the light that followed, in whose hand was the power to make of a sinner a Son unto God, hearkened to the Mourner of Israel, sate downe, and sorrowed with him.

And he that sorrowed, sorrowed indeed, his eye refused sleep, his mouth denyed meate, soft and dead was his cheere, his mirth was turn'd to sadnesse, and if any asked what ill he had? feigne, and could not speake, so great was his sorrow: and walking all alone, sought for the night to cover him; and ever as he went, wrote up with tears, the day was not made for him, that is in sorrow: and in the night as dark as 'twas, his eye which now had cleane forgotten rest, beheld as in a table painted out, his wounds and transgressions, and feare, and judgement: the Arrows of the highest peirced him so, that he besought the day to wake, for help and ease of sorrow; but when the day arose, the Sun discovered his filthinesse, drew him forth naked before the light and Throne of God, laying truely to his charge, it was he that had polluted the earth: and what pen may tell his feares? or who may conceive his sorrow? Like as the Hart chased with Hound, recovering in going downe of his breath some little advantage, findeth, hearing the cry of them that trace his blood so cruely, feeling the strength of his legs departed, looketh aboue for the water brook to recover his force a new, and finding not, panteth and shutteth off his fearfull eye, ready to give up the living breath which hold-

holdeth his filly lookes together: so trembleth this pitifull soule, and finding the pleasure of his pleasures fall, departed like friends in adversity, that knew him now no more, would faine looke up to heaven, as to the water brooke, but durst not, for he had sinned against it, and before him that sitteth thereon, fell downe, and broken to water, washed with teares the day wherein he was borne, and charged it with cruelty, to call him out of his mothers womb, when there was no need of him. Alas, might not the Sun have gone his course (*quoth he*) tho I had never beene? or had the Covenant of night and day been lost, and of my mothers womb had been my grave (*quoth he*?) and seeing his feare so multiplied, he might no longer live, wrote up with teares his last complaint, and laid it before the Throne of God, confessed he was nothing worth, beseeched him to remember the Testament of his mercy, the delight and pleasure of his soul, before the foundations of creatures were laid, in it, to pitty and call againe, the poore and lost work of his hand, which sin and sinfulnesse had led away to death.

And this is he, that is poore, and bruised, that laboureth and is heavy laden, sick, lost, dead, and liveth now no more: this is he that travelleth, like a woman, that laboureth, that weepeth while the world sporteth, devising pleasurely to passe the time away. And this is he that is turned, begotten by water, prepared by the Mourner, and unto whom God hath sworne by the honour of his name, *Not that he die*.

Murderers, stand forth, tell me, may ye set your penance by this mans repentance? behold this man, of a hill, is become a valley: of a flint, soft and tender as water: of a prudent and wise, become a babe: and like unto the little one, which holding out his tender hand, cryeth, and feareth the regard of a

Antonie: so weepeth he if any doe but see him
Thou standing on the toppe, despisest him that lyeth
bidden, judgest him a foole: and thou that knowest not
to use the time, and art hard as Adamant,
subdued to filthinesse, despairing of a better promise,
canst not goe downe and sit, and tell teares with him:
boasting thy selfe alofte, movest like an Oracle, saist,
but thou art wise: and like a foole, dost not consi-
dered the word that followeth. Ignorance.

O just and righteous judgement of God, which by
a low and simple word, hath sealed to reprove the
wisdome of the world, and hidden from her proud
and prudent Children, the knowledge of his truth
and heavenly things, and shewed it to babes: for e-
ven so it pleaseth him.

Murderers, may your penance yield such fruit as
bringeth forth this mans repentance? behold this
man hath lost his sale, and relish in sin for ever, and
in the wayes wherein his soule delighted once, and
coulde his course with pleasure, now grieveth, la-
ments, bewaileth the day that ever he walkt there-
in: what wilt thou minister to this man, to recover
him to joy againe? oyle? corne? wine? youth?
strength? beauty? the world and glory thereof?
nay he sigheth, and cannot find his help in them:
his sore is of that quality, as nothing can heale, but
the favour and countenance of him, whom he hath
offended: and turning his eye unto the wall, co-
vereth his head with deul and heavinesse, weepeth
and will not be comforted, untill he find the thing
his soule so desireth, peace, love, and reconciliation
with God.

you all before the judgement seat of God
this day, and ask nine your charge, ye have not
knowne nor learned these things, albeit never the
lesse worthy suffring, which the prayers of these
[illegible] forth.

Re-

Reproved and unbaptized hearts and ears, like to your fathers, which evermore refifted the holy Ghoſt, ſo do ye: vvhat hath he at any time vvriten with tears, and ye not opened and read laughing? vvhen hath he commended ye his orders in grave and funerall robes, and ye not reproved, ſaying, his humour is to melancholy? what voyce hath he ſent in lovv and ſervants tire, and ye not deſpiſed, and ſaid, his invention is ſimple? vvhen hath he encountred thoſe bar'd and bolted hearts of yours, with great and ſtrong cryes, and ye not blaſphemed, and told him h'is mad? and hovv may he cook or ſpice his Commandements, to have them approved of your mouths, ſo wayward and out of taſt? Children of goe to death, which of you reproveth him that writeth of a lye? wherefore thus ſaith the truth, poore *Sodome* ſhall riſe in that day, and lift up their bloubred heads out of their darke dwelling, and the eye of the Judge ſhall pity their captivity in reſpect of yours; for had they heard the *Niniviters* ſong as you have heard to day, the light of their repentance had ſhined amongſt us even to this houre: but this is the [illegible] pour'd out upon yee, ſuch a bouch, ſuch a [illegible] as the day ſhall come, that among all the ſinfull generations of men, no one may be found ſo adulterous, that will approve there had been on earth at any time, a race ſo ſtiff and caſt away, as hearing all theſe things, would not withſtanding vvorſhip *Bel*. And he that is higheſt ſhall ſhevv his name, in getting honour ovve him, and becauſe ye vvould not learn and vvalk in his vvayes, ſhall give ye up unto your ovvne, in blindneſſe, like Sodomites, groping after, and purſuing the blood of his Teſtiments till ye fall head long dovvne into the deep, vvhere *Pharaoh* and his men of warre lie, and all the World ſhall knovv and feare the

holy one, the Redeemer of Israel, the Lord of Hosts, who hath justified the judgements of his Servants upon ye. But we will ouerslyde a while, and returne to the poore and broken soule, whom we have left in travell, and guard and watch him day & night: behold and learne his end, he that is wise will marke his deliverance, and happy man that can tell his teares, and fit and sorrow with him.

To this man maketh God answer, early or late delivereth him: and how much the longer withholdeth his countenance, retyring as it were his pitty from him, so much the more entendeth t'advance his love and mercy towards him, to make him great and a pillar in his house a comforter of the weake and broken knees of others, and in his time sendeth downe his promise, the rich and hidden treasure which from the beginning dwelled with himselfe, and with his holy one, who day by day laboureth, watheth, and bindeth up this broken one, not leaving t'apply unto his stripes, untill he have wrought and shaped in him a full and perfect assurance, that God hath given him unto his Sonne: in him and through him, forgiven and covered all those his transgressions, which cryed out so justly against his blood: and whereas in the day of his trespasse, was a stranger, and an enemy, now in his Son and for his sake, is reconciled and beloved, and is unto him as a sonne, and he, to him a Father, the treasure which his soule in the great day of his trouble so unspeakeably desired, and therewithall commandeth him to beare written up in the apple of his eye night and day, to read and consider, what great things have been done for him.

This man is now so assured his sinnes are forgiven him and fine and perswaded that his Lord and Redeemer was once dead, now liveth, & never dyeth more, what forgiven may retend the sinnes of him, whose transgressions God forgetteth? what power may discover

cover the nakednesse of him, whose shame and offence God covereth? who shall be able to cast away whom God approveth? or lay to the charge of him, whom God chooseth? may sinne wherein he was conceived? may trespasse and filthinesse wherein his youth delighted? may the bold and bloudy offences, which his age hath committed? may flesh and infirmities wherewith he is clothed? may powers and blasphemies, wherewith he is compassed? nay, this man is at rest, fully perswaded, God being with him, nothing may prevaile against him; as it is written, *God justifying who may condemne?* This man is now so assured, God loveth him, as that he is sure and fully perswaded, neither fire nor sword, neither death, nor life, neither Angels, nor powers, nor principalities, neither things present, nor things to come, neither natures above, nor depths below, nor any creature other whatsoever, may separate him from the love which God beareth him, in Christ Jesus his Lord.

And this is the faith of *Abraham*, and of *Abrahams* posterity, which reacheth justice to the sinner, and life unto the just, as it is written: *But the just shall live by faith.* And this is the faith, whereof th'holy Ghost pronounceth by the mouth of his servant *Paul*, in a place, saying: *Being justified therefore by faith, wee have peace with God in Christ Jesus our Lord.* For he is truly justified, whose sinnes are forgiven, as it is written: *Blessed is the man whose sinnes are forgiven, and whose transgressions are covered.* And he is truly at peace and one with God, that is beloved of him: and this grace is reacht unto him in Christ, and through him, as it is written: *For death and bondage was given by Moses; but grace and truth by Christ Jesus.* And this is the rest, and peace from above, the birth and baptisme of the holy Ghost, the fire that purgeth the sonnes of men, transforming them from sinners, into the sonnes of God: and no man shall see it, or have

his part therein, that cannot ſing the ſong of the little children, which ſat in the market place, crying and calling one to another: *We have mourned, and yee have not ſorrowed.*

Murtherers, ſtand forth; tell me, may you compare your beleeſe with this mans faith? behold, thou beleeveſt one onely God Father Almighty, of whom are all things, and one Lord Jeſus Chriſt his onely Sonne, for whom, and by whom are all things: and one Spirit God holy Ghoſt, proceeding from the Father and the Sonne, the power, the life, and quickner of all things: and thou beleeveſt that the Sonne in the fulneſſe of time, deſcended from the boſom of his Father, came into the world, was made fleſh, conceived by the holy Ghoſt, borne of a Virgin, and that he dyed and roſe againe, for the redemption of all that beleeve in his holy name: and thou beleeveſt, theſe that beleeve in him are his Church, choſen and gathered from all the winds, a Company undefiled, a holy Univerſitie, as he is holy that hath choſen them: and thou beleeveſt they wayle and weep, and joy together, and thou beleeveſt their Lord is mounted up into the heavens, ſeated on the right hand of God, all power in heaven and in earth ſubdued unto him: and thou beleeveſt all fleſh ſhall riſe and ſtand before him, every man to receive according to his thoughts. And all theſe things beleeveſt thou? thou doeſt well, thy father the Devill beleeveth them alſo: and it is ſo farre, that this faith may ſave either thee or him, as that it ſhall encreaſe both your ſtripes: for unto whom much is committed, of him much ſhall be required: and he that knoweth and doth not, ſhall be beaten with many rods: And better it were thou hadſt never been borne, then to have heard, and beleeved all theſe things, and not to have ſorrowed with the Mourner. And this was the faith of *Simon Magus*, one of your firſt-borne, who

hearing *Philip* preaching, th'Incarnation, Death and Resurrection of the Lord Jesus, and forgivenesse of sinnes in his holy name, and seeing the great and wonderfull works wrought by the same, beleeved the promise and revelation of life, and was baptized, as it is written; *And* Simon *also beleeved, and was baptized*: and yet was neither begotten by water, nor by the holy Ghost: he believ'd as did the lyar his father, of whom he learnt his jugling, to plane the creatures of God, and was reborne by water from below, not able to beget the sinner a new: for it is impossible that bloud of beasts, or water of fountaines, may either purge or prepare the sinner. And therefore *Peter* comming to *Samaria*, to purge those sinners whom *Philip* had prepared by water from above, laid his finger to the wound: fellow (*quoth he*) thou hast no part nor fellowship with us, nor in this administration, and shewed him the cause why, namely, his unrepentance: giving him t'understand, it was not possible for his soule to be purg'd of that gall and bitternesse wherein it lay, because his heart was not prepared by water. And this was the faith of the Traytor, thy predecessor (*Balaam*) who sold the truth and life everlasting, for the reward of iniquitie like unto thee, he knew and beleeved as thou doest, that the bloud of his Master was innocent bloud, and was baptized with the selfe same baptisme wherewith thou art baptized, and yet was neither begotten by water, nor by the holy Ghost, for it was not possible for him to be purg'd with *Peter*, his heart unbroken, hard, and cruell, refusing to sorrow with the Mourner. And this was the faith of *Julian* thy Pastor (I touch your mysterie now Sir *Balaam*) whose broad seale and subscription, hangeth even this day unto thy letters Pattens, confirming thy Throne and Vicedome to thee and thy posterity, was baptized with the selfe same baptisme where with thou art bapti-

and begotten by the selfe-same faith which thou beleevest, and yet th'unclean spirit re-entred his house prepared and swept, and his blasphemous end is knowne to yee all this day, to be worse then his beginning: but had he been begotten by the faith which *Abraham* beleeved, th'enemy at the returne with his seven thousand powers, had found his house guarded by the stronger, the watchman of Israel had defended his gates, and kept his walls from ruine: but it was not possible for him to be clensed with *Abraham*, his heart not prepared with water like unto *Abrahams*, for his soule was found among the stiffe uncircumcised children, which would not regard their fellowes, crying: *Wee have mourned, and ye have not sorrowed*. But I will leave thy penance, thy beliefe with all and every point of thy Doctrine, to him that commeth after, behold, a voyce shall rise against thee, discover thy blasphemies contained in thy conspiracy held at *Trent*, against the holy one of Israel, and *Jacob* his chosen, and strike thee so, with the two witnesses of God, out of whose mouth comes fire to destroy the gainesayer, that all thy Magicians, all thy false reformed Prophets, shall not be able to recover thee to life againe: and returne unto the man who once laboured and was lost, but now refreshed and is found againe, whose warre and woes are turned to such a peace and joy, as the world can neither give, nor take away from him: and let us make research in to his life, beholding how he worketh: he that is wise will marke his steps, and follow where he goeth.

Like as the good and fruitfull Tree, planted by the riuer side, bringeth forth her fruit in time and due season: so fruitfull now is this branch become, and after the two noble parts of his faith, spreadeth out his root to moistnesse, and bringeth forth a double fruit. Th'assurance of mercy and forgivenesse of

his sinne, worketh in him such a true and perfect hatred of sinne, as no man knoweth but he that is baptized in Sile with him: and this hatred doth not idle, hidden up and sleeping in him, but as a Citie built upon a hill, sheweth his beautie and beauty to the passers by: so breaketh forth his fire within him, making knowne to all his members the power and strength thereof, stirring them from their old and wonted waies, remembring unto him, with what a precious bath and price he is washt and bought from the uncleane and vaine conversation wherein once he walked, now and ever after to be holy, as he is holy that hath chosen him. What fountaines may yeeld water enough to bewaile the state of this man? for in his members he findeth a law, bidding and commanding unrighteousnesse, intising to regard the pleasures past, maintaining to be bold to returne againe, casting before him day and night the vomit, which now his soule hath cast up, and bleedeth to see or to remember more: and in his spirit findeth another law, remembring unto him the day of his trouble, when feare and judgement led him chained to death, and how he followed weeping, and had nothing to say for himselfe: how then and in that day, he prayed and delivered him, with charge to remember, with what a great and precious charge he was redeemed and recovered againe, commanding him therefore not to dare to look backe, or grieve the Spirit of God, the holy one, that hath done all these things for him. Alas poore and miserable soule, who shall deliver him from his body of sinne? for to the law of his spirit consenteth he, loveth and faine would live therewith, but cannot, for he dwelleth in a temple of rebellion, not contented alone to pursue him by day, as it is written: *All the day long am I punished, and chastised every morning*; but while the night leadeth the feeble eele unto his heavie eye, his members watch to

sinne,

finne. Like righteous Lot in Sodome, so dwelleth he closed in a Ghetto, whose buildings are transgressions, whose streets are wayes of error, whose bulwarkes are the strength of death, whose gates doe leade to hell: dying daily, tormented daily, crying daily, to be delivered from sinne, or from the body thereof, and in great and strong patience, though now of all creatures most miserable, scorned of Angels, disdained of men, hated of the world, pursued of his owne, unspeakeably endureth all: hoping with a hope, which cannot be confounded, for the revelation of his life, laid up in the bosom of his Lord and Redeemer, then and in that houre to be declared and given him, when he shall come to judge the world with a righteous judgement: rendring to every man just and truly, according to the wayes wherein his heart hath walked. And this is the death to sinne, the great affliction, happy man that hath his part therein, for he shall see the day wherein he shall hunger no more, nor thirst any more, wherein the Sunne shall not burne him by day, nor fire by night any more: for the Lambe that loveth him, shall feed and cover him, and lead him to the fountaines of water of life, and satisfie him, and deliver his eye from teares, and he shall weepe no more.

Th'other branch of his faith, namely th'assurance that God loveth him, worketh in him of the contrary part, such a love of God, and of his Lord and Redeemer, as no man knoweth but he that hath it: and this hidden and secret name, resteth not idle, covered or sleeping in him; but as a Sacrifice salted, doth prove it selfe sealoned to the mouth of the eater: so breaketh forth this hidden light, and sheweth her beams unto the Worlds end: according to the Commandement: *He that loveth God, loveth his brother also*: not him alone, with whom he prayeth, weepeth, rejoyceth daily, which love is com-

commended unto him by the names of [illegible] and [illegible] but now loveth he every man as his brother, knowledging every man his neighbour on whom he may have mercy, every man his brother whom he may love: which love is commended unto him by the names of ἀγαπη and φιλαδελφια, and called in Scripture, *the love of God*. Because it is not learnt of flesh, nor after the will of flesh, but of God, and by his example: who being followed in glory with the highest, disrobed himselfe of his beauty, came downe into the world, was found amongst us, in weakneſſe, in flesh and shape of a servant, obedient to death, even to the death of the Tree, for the Redemption of those, that were his sworne enemies. And this is the *Love*, which the World can neither give nor receive, the *Love* which forbeareth and is gentle, void of envy, vanteth not, whose countenance is humbled, whose steps are modest, alway seeking good to others, not giving place to anger, never found devising or joying in evill, but alway rejoycing in the company of truth: beareth all things, beleeveth all things, hopeth all things, endureth all things. And this is the perfection, the new Commandement, the Garment dipt in the precious price, whose often praise, shineth in the two Lamps which burne before the Throne of God, and no man [illegible] it, or have his part therein, that hath not [illegible] the promise, and spirit of adoption, whereby [illegible] cryeth, *Abba father*. What wilt thou do [illegible] man to take his love from him? wilt thou [illegible] him, charge him with names of Heretick, Sect[illegible] ate spirit, Devill? he (bearing in mind thy blasphemy of old, and how thou didst call his Lord [illegible] and knowing the Disciple is not above his Master, nor servant greater then he that sent him,) openeth his mouth and blesseth thee: for he remembreth the Commandement of his

Lord

Lord: *Bleſſe them that curſe yee.* Wilt thou hate him? lye in wait for him? and ſweare in thy heart to be his enemy? he weepeth, and loveth thee: for hee remembreth the Commandement of his Lord: *But I ſay unto you, love your enemies.* Wilt thou bend thy browe and ſhit againſt him? lay thy hand to the ſword, and drive him into the corners of th'earth? hee goeth weeping and prayeth for thee: for he remembreth the Commandement of his Lord: *Pray for them that perſecute you.* Wilt thou lay thy hand and authority upon him? draw him through thy ſtreets, and beat out his braines with the ſtones thereof? he lifting up his voyce, commendeth his ſpirit and laſt requeſt, unto his God and Father, beſeeching him, to forgive his blood unto thee, and ſleepeth, for he remembreth how in like caſe, his Lord the Lamb did ſo. And this is the renovation ſpirituall, and firſt reſurrection, Happy man that hath his part therein, for the ſecond death ſhall take no hold on him. Who layeth to the charge of this man? Who may reprove his light, his ſteps, and his corrected cuſtomes?

This man if he have beene a Worſhipper of the Beaſt, returning to himſelfe, falleth downe, and broken to water, powreth out his complaint before the Throne of God, confeſſeth he was conceived in darkneſſe, his birth was blaſphemy, [illegible] ging up deſtruction, beſeecheth him to remember his Teſtament and Covenant of mercy, wherein from the beginning his ſoule ſo delighted, in it to live, and gather up againe the blood, which ſin and abomination hath ſpilt, and raiſed up, comes out of Ur, ever after offereth Sacrifice well waſht with water, the fire of heaven conſuming, and giving up the ſavour before the Throne of God, to whom, in his Lord and Redeemer, he is now reconciled, and dyeth inward night and day, remembring the treaſon of his life paſt.

This

This man, hath he been an adulterer, or a defiler his body, returning to himselfe, falleth downe at the feet of God, and broken to teares, cryeth, Lord my Mother, Country, his Father, beseecheth him to remember him, to remember his Covenant and Testament of mercy, wherein his soule so ever more delighted, in it to turne and love againe, the poore confounded work of his hand, by sin and filthinesse cast out to death, and raised up, doth so no more, ever after holdeth his body chast or honourable, and bleedeth inward night and day, remembring the uncleanenesse of his youth.

This man, hath he beene covetous? an Usurer, an Extortioner, a Fighter, a Loyterer, a Theefe, a Drunkard, Contentious, furious, a darke and double-dealer, a lover of his flesh, or any such like? returning to himselfe, falleth downe, and molten to teares, powreth out his cryes before the Throne of God, confesseth he was conceived in death, his teachers and his blood-friends, the powers and strength of hell; beseecheth him to remember his everlasting Testament, wherein his soule so greatly delighteth; in it to pity and recover againe, the poore and broken work of his hand, which sin, and foolishnesse hath slaine: And raised up, doth so no more, ever after breaketh his bread unto the hungry, restoreth the poore mans pledge, that lyeth bleeding by him, rendreth to him to whom he hath done wrong; hath peace and love with all men; eateth not unlesse he labour; and by his true and faithfull service, getteth his bread; receiving his increase with moderation and thanksgiving, searcheth all things, searcheth all things, speaketh the truth from his heart, and in his Tongue useth no deceit, serveth by himselfe now no more, but is become pure and lowly in his owne eyes, and mourning continueth inward [illegible] remembring the vilenesse of his time.

Come

Come forth ye Theeves and Murtherers, out o
your Dens and Pallaces, you that have filled the a
with voices boasting your works, and called the he
vens into the field, despised their wayes in respect o
your works. Like as if the Thistle should bragge o
his Figges, or Thorne should vaunt it selfe again
the Vine of *Canaan*, and say, her berries were bett
Grapes then hers: Vipers tell us, may the fruit b
good when the Tree is bad? Serpents, how can yo
do good works, your selves being evill? but be
cause ye have call'd him out, modest and fearfull
he is, he comes, accepteth the controversie, and ma
ye indeed, set your prayers and your pilgrimages b
his? may ye compare your fasts, your mercy, an
your almes with his? Looke how a graine imbalan
ced against the round world, is found light and t
heare no scale at all: so are ye found blind, dead
and abominable, weighed with this man, held up b
the finger of him, whose Hand is an everlasting Scep
ter, a rod and rule of equity.

Murtherers, dare ye to set your prayers by his
Behold this man, early in the morning, and late
the night season, with broken and humbled knee
presenteth himselfe before the Throne of God: a
having no other Father but him alone, in sure con
dence lifting up his voyce, confessing his pover
shame, and confusion: giveth all praise, honour, a
glory, unto his Holy name: and utterly abnega
with, of his owne will and walks, beseecheth him
powre downe his promise, the ruler and governo
of his Kingdome, that being sanctified and guide
by it, he may ever after walk in his Commandement
and worke his holy will, even as his servants, whi
ministers before his Throne in heaven. And ther
acknowledging he is fed and cloathed, not by
owne carke and care, but by the Hand and pro
dence of his Heavenly Father, commendeth

him, his body and the life thereof, beseechings, though he be not worthy the least of his mercies, it may please him, notwithstanding, to continue his love and graces towards him, and calling to mind his seven-fold offence committed before him that day, falleth downe, dissolved into water, beseecheth him to looke upon his Lord and Redeemer, in him, and for his sake to cover his fault and offence committed, calling him to witnesse into his poor and dryed soule, how that the Sun hath not gone downe upon his anger that day, and seeing the weakenesse wherein he dwelleth, the power and pride of unrighteousnesse, wherewith he's as with a Garment mantled, in great and streaming teares, cryeth unto his God and Father to deliver him from th' Feare, and wounds of the enemy, that no temptation may lead him to commit evill in his sight. And therewithall in quietnesse and sure trust, reclineth himselfe upon th'arme of his Heavenly Father, knowing in it dwelleth all strength, Kingdome and power, to save and deliver the soule that putteth trust in him. And thus, and so prayeth he, in forme and manner as his Lord hath taught him.

Thou watchest and riisest early, like him that waiteth innocent blood, and comming forth, bewaylest thy sinne before the transgression and abhomination of the Heathen, and not considering the Sunne is darkened, openest thy bold and filthy mouth, blaspheming his Tabernacles which are in Heaven, setting them up as did thy Fathers in the Wildernesse, Moloch and Remphan, gods of Egypt, to grieve th'ears of the Holy Ghost.

For as betweene God and the sinner, there is but one Mediator, and Reconciler, Jesus Christ the righteous: so there is but one onely Advocate, and Intercessor betweene God and the believer, namely, the Spirit, which proceedeth from the Father and the Sonne, whose right hand dwelleth in the holyest

of

of the Redeemer, and hill in the heart of the believer, and [illegible] from hand to other, his power and brotherly [illegible] with mates, placeth them before the Throne of God, and giveth them [illegible] grace through his predestination, that they stand assuring his holy Angels, beholding his face day and night, [illegible] eye not memory, till all their [illegible] be granted. And this is the great and [illegible] Advocate, whose intercession so farre exceedeth in power, in worthinesse, in grace, in glory, the intercession of the mother of Christ, his brethren, his Elders, his Prophets, his Apostles, his Servants, his Saints and Martyrs, as is the blood of the Lamb of God more excellent and precious, then is the blood of Abel. And this is the high and holy office, that beareth record with his poore servant, which [illegible] and we know that his record is true, [illegible] witnesse, thousand sighes and [illegible], and that it might be confirmed, under three, the love of God ratified in his heart, the Garment [illegible] in the blood of the Lamb, cryeth out unto you, testifying with him these things are true. And being compassed with testifiers, in number so sufficient, in quality so honourable, yet have yee not received our witnesse, and behold on earth there are none to be found, that have, or may, or shall beare witnesse to the truth, but these three alone.

[illegible] yee compare your pilgrimage with his? Behold, thou goest from Citie to Citie, from one place to another, and seekest thy selfe [illegible] wayes and labours, which no man requireth at thy hands, and when they say unto thee, Goe into the [illegible] or that Hermites Cave, there shalt [illegible] and imitation of the Lambe, and [illegible] come to this place, goe to [illegible] there shalt [illegible] the power of God, and of the holy [illegible]

(not caring nor considering they are the commandements of abhomination that stirreth in the place where he ought not) goest, believest, adding to thy blasphemy, scorne and derision, offering to the Highest, the labour and stinke of thy feete, for the sinne of thy soule.

This man, all the dayes of his life, are the dayes of his pilgrimage, wherein like the childe that bewaileth the death of his Mother, covered with darke and mourning colours, wandreth the desarts of this life, in an assured hope, one day to come to a Citie promised, whose walls are made of everlasting stones, whose foundation is the strength of God, whose tower's his glory. And if any voyce say to him, goe into the wilderneſſe to this or that Eremites denne, there shalt thou see Christ: to these or to those dead bones, there shalt thou see his works of wonder: he abhorreth it, for he remembreth the commandement of his Lord. *But goe not, beleeve not, take heed, behold, I have foretold yee all.*

Murtherers, may yee compare your fastings with his? Behold thou eatest fish once and twice a weeke to honour God withall. *Egyptian*, who hath required this honour at your hands? careth he whether thou eate the flesh of fish, or the flesh of Beasts? hath he not made meat for bellies, bellies for meats: and shall he not destroy both it and them? And knowest thou indeed, that which entreth into the belly goeth out into the draught, and durst presume t'honour him with either one or other? wherefore thus saith the truth, the sacrifice and fasts of *Hierusalem* shall rise in judgement against th'offerings, and fish-fasts of *Babylon*; and had yee knowne what that Scripture meaneth, *No man drinking old Wine, will straight way covet the new, for he saith th'old is better*, then had ye never condemned the new and true fast: t'establish a fast more vile and filthy then was the fast of Phari-

Thus mangall the dayes of his pilgrimage are a continuall fast, night and day fasteth he, his bread is become affliction, his wine is turned to trouble, because the Bridegroom is taken from him, and his Lord whom he loveth so, is gone into a farre Country. And as concerning meates and bellies, this man is taught of God, that besides the person of a Christian, (in which respect all the creatures of God are clean unto him, received in godlinesse, moderation, and thankesgiving) he sustaineth the person of a Citizen, and knowing his King, his Governours, or State, whereunder he is placed, for good and probable causes, tending to the peace and maintenance of the many (which God especially will have preserved) have authority to command, and forbid in meates, in drinkes, in cloath, in dayes, and such like: so eateth, so drinketh, so weareth, so keepeth he, as his Prince commaundeth, giving to his Prince th'obedience that to a Prince belongeth, and honoureth his God with th'honour, which to God appertaineth.

Murtherers, may ye compare your almes, and mercy with his? Behold, thou devoureſt the widdow, and watereſt the feed of adulterie, and layeſt thou feedeſt Orphans, arrayeſt thy ſelfe with the ſpoile of Kingdomes, and nouriſheſt Dragons, egges of Serpents, and every unclean bird, and layeſt thou feedeſt the ſonnes of Prophets: Foole, how canſt thou give a drinke of cold water to a Prophet, thy ſelfe being none of the generation of Prophets? *Balaam*, doeſt thou know him that wrote theſe things? or haſt thou conſidered his hunger and his wants, as thou regarding paſſeſt by, like one of the dead and rotten graves of Sodome, covered with white, with Crimſon, and pavonars, *μυσήριον* written on thy head before, and on thy ſcull behind *Ἀποκάλυψις*? deſireth he thy gold, thy pots, thy puddings, and thy purples, which thou haſt bought ſo deare? nay, *Balaam*, he ſerveth the Lord

Lord, whose inheritance is th earth and the plenty thereof: hath he failed his Affe at any time, and posted after *Balaks* preferment like unto thee? Nay, *Balaam*, then let his soule be given up to an unrepentance, like as is thine, hath thou any thing to give, that he desires to receive? no *Balaam*, he seeks not thine but thee, and this is his desire, that thou and all the world this day were like unto him, excepting his sinne.

Murtherers, and dare yee talke of mercy? then tell us, when have ye seene Christ hungry, and given him meate? when have ye seene him thirstie, and given him to drinke? when have ye found him a stranger, and opened unto him? when have ye met him naked, and cloathed him? when have yee knowne him weake, and comforted him? in prison, and visited him? Can ye minister to whom yee know not? can ye feed, harbor, cover, comfort, visit, whom yee see not? behold (Pharises) I tell ye a mysterie, yee shall never see nor know, those little ones his brethren to whom yee should have ministred, unlesse your hearts can melt and sorrow with them: have ye not read (ye wisards) *that the blind shall see, and they that see shall be made blind?* This is the judgement which God hath sent into the world, and it is marvellous this day in our eyes: behold, this man, as touching the mercy which he ought to doe, eateth his bread with the empty, and with the drie and thirsty ground weepeth he, the pilgrim and the sojourner, are ever found within his Courts, his gates are never shut, with the naked sitteth he, and with his garment covereth his shame; with the broken, and imprisoned, passeth he his time, with plentifull and many teares comforting them, nay, who hungreth, and he not pitied? who thirsteth, and he not dryed up? which is a stranger, and he not throwne out? who naked, and he not confounded? who weake, and he not spent? who lyeth

eth imprisoned, and he not tormented? And as concerning the mercy, which he ought not to leave undone, this man, if he have, according to the Commandement of his Lord, to him that asketh giveth, and of the borrower lendeth, looking for his reward and secret, in the resurrection of the just: If he have not, applyeth his hand and backe to the burthen, knowing he may not eate unlesse he labour, in great patience and thankfulnesse, turning over the leaves of his life, so richly contented, as if his Royalties were as large, as are the dominions of the little bird, who raigneth as wide as her silly wing may carry her, and whersoever dismounting, setteth her little foote, looketh about for her provision, as if she were at home.

And this is the first, the next, and last, of the living stones and temples of God, which he (before the day knew his comming up, or going downe,) chose and adopted, in the precious bloud of his eternall Testament, to be unto him a House, a Church, a Tabernacle, and everlasting possession.

And he that writeth beareth witnesse, and testifieth unto the world, all those, whether Kings or Servants, wise or simple, learned or Idiots, rich or poore, old or young, bond or free, that shall be found to have worshipped the Beast, received the print of his name, and set up in their Tents and dwellings, his Table, and imitation, rejoyce and clap their hands thereover, shall be throwne out, and have their part with blasphemers, whose fire quencheth not, whose stinke is everlasting, and shall not enter into the rest of God for ever, nor see his holy Citie.

And all those, that so poyson, doctrines of death, lifting up their bold and shameleſſe voyce, like Caprihanks in market places, avouching the goodnesse and proofe of oyles and oyntments, which cannot give a foot to the lame, nor eye to the blind, as *Arrians, Ubiquists,*

biquitists, Libertins, Familists, Coinonists, or any such other Antichrists like to them, shall be cast out, and reape their part with Lyars, and Sorcerers, whose worme dyeth not, whose cry is everlasting, and shall not enter into the rest of God for ever, nor see his holy City.

And all those that sellow and shuffle themselves in companies, marching under names and titles, whatsoever as *Hussit's, Lutherans, Calvinists, Evangelists, Protestants, Precisians*, or any such other like to these, & have not their parts in great sorrow and fear, the preparation and beginning of the wisdome from above, shall stand without among the Dogges, the Covetous, the Murderer, th'Adulterer, and him that is defiled with unspeakeable uncleanneſſe, and shall not enter into the rest of God for ever, nor see his holy City.

And now I truſt (*Balaam*) thou seest what thou art not: it resteth it be shewed thee what thou art.

There was a booke written by the finger of God, and as a Table in a good and perfect light, placed in the midst of th'aire, that all the world might see and read the thrice abominable mystery, foretold by the Spirit, his Prophets, and Apostles, to be wrought by thee and thy Fathers house: And had her proud and prudent Children, but wip't their eyes with sackcloath, they had beheld thy inchantments long ere this, and loosed from the bonds of thy father, the great jugler and Planer of the World, had departed thy Courts, and fled unto the Mount and little hill of God, where the Lamb doth sit. Nevertheleſſe for Sions sake, and for to still her cryes, *The morning star, the branch and begotten of David*, will open the mouth of one of his servants, and give him power to disvaile the *Revelation*, and he his Servant shall discover thy madneſſe, and shew unto the world the things, which thou, thy witches, and thy Wife, had hop't to be past finding out.

Thy conception. Thy birth. Thy nurture. Thy perfection. Thy name. Thy marke. Thy number. Thy heads. Thy horns. Thy vicardome. Thy keys. Thy swords. Thy succession. Thy Guardrobe. Thy Church, her Ornaments, Tools, Altars, Gold, Silver, Pearle, Stone, Silk, Copes, Banners, Stinchs, Processions, Reliques, Oyle, Wine, Wafers, Musick, Lights, lies. Thy end. Thy death. Thy judgement.

And in that day, thy name and generation shall stinke, from the Center of th' earth, unto the highest Heaven. And thou, that hast throwne fire into all thy Neighbours Tents, and with thy Sorcerers and men of wisedome, not consider'd, that though it begin to destroy in *Canaan*, it shall assuredly end in *Chaldea*, shalt now be called into barrell thy selfe, and that thou mayest not hope to save thy blasphemous head with thy lying taile any more, behold, the dayes which were prophesied, are come into the world: and such voices shall rise up against thee, as that it shall be easier unto thee to command the thunder silence, when he begins to roare in the midst of th' ayre, or to returne th' Arrowes of Heaven into the place from whence they come, or to meere the whirle-winde comming in his strength like a King, his men of Armes, and Fifers by his side, and shoulder him out of his point into another: it shall be easier for thee (I say) to doe all these things then to answer the voices which shall be heard against thee. And I thy Brother am in *Babylon*, mourning over thee and it, and there will tarry, notwithstanding the rage and violence of all thy Spades, thy Speares and Arcu buzadoes, this day, and to morrow, and the third will pay my vows. *Amen.*

ESAY:

Bell is fallen, Nebo is smitten down, whose Images were burthens for the Beasts and Cattel of the field, to overcharge and weary them. FINIS.